THE SERVANT'S AUDIT: A SERMON

Preached at the Funerals of the Right Worſhipful Sr. *EDMUND ANDERSON* Baronet, in the Church of *Broughton* in the County of *Lincoln*, Febr. 15. 1660.

By *Edward Boteler*, ſometimes Fellow of St. *Mary Magdalen* Colledge in *Cambridge*, & now Rector of *Wintringham* in that County, and Chaplain to his MAJESTY.

Horat. Carm. li, iij. Od. xi.

——— ——— *I Secundo*
Omine: & noſtri memorem Sepulchro
Sculpe querelam.

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To the Right Worſhipful

Sir *JOHN ANDERSON*.

OF

BROUGHTON,

in the County of

LINCOLN, Baronet.

SIR,

I Was in ſome diſpute with my ſelf to whom this Dedication *might be moſt proper : your* Lady Mother, *or* your ſelf; *but it pleaſed* God only wiſe *to decide that Queſtion, by tranſlating her into Glory : and leaving you to enter upon your* Parentalia, *among which this* Sermon *with your approbation and good leave, may be accounted, and paſſe* Rom. 16. 27.

for one. It was preached by your Father's Will, *but printed against my own. Pardon me Sir, that I tell you so: It is not that I was unwilling to raise my whole* Posse, *and offer my utmost Contributions to his memory (The adventure I made of my self in that great and solemn appearance at his* Funerals, *will assert me against that Suspition:) but because I was sensible of that Torrent of Inke which broke in upon us during the late lawlesse, and scribling dayes, every one licensing himself to invade the Press, till we were become almost all* Books, *and no* learning; *insomuch that if we had held on at that rate, that expression of Saint* John *had scarce been an* Hyperbole *with us,* Even the world it self could not contain the Books that should be written. You *cannot then*

Joh. 21. 25.

then blame me, if I was so charitable to my self, as to desire not to be listed among those Supernumeraries. *Over, and besides all this: I looked on* your self *as the faireſt Tranſcript of your* Father's *vertues, out-doing all Copies that a pen could pretend to, and coming ſo near the Original, as might juſtly ſilence, and Superſede all attempts of this nature: So that what is, or can be written, may be ſeen exemplified in your ſelf with many advantages. And it is no ſmall help to me, that where I am defective, and come ſhort, I may remit thoſe that know* you, *to look at* you *for their Reparations. The world then having the beſt account of your* Father *in* your ſelf: *theſe Papers, with the Eſcutcheons, and other their companions in duty for the Rites of that day, might well have gone into privacy*

according as every one could get their ſhare, and not have been ſummoned to this Reviviſcence, to ſtand a ſecond trial, and ſubmit to a further, but it may be, not a more favorable ſentence. But I have learned not to conſult my ſelf where you command, and have therefore given my ſelf up to your obedience. Pleaſe that your Name may give life to this Sermon, the creature of your Father's death: 't will encourage the Reader in the peruſal, as it hath done the Writer in the Publication; for, the worth of it will more than abundantly compound for the wants of,

SIR,

Your moſt faithful,

And moſt humble ſervant,

E. BOTELER.

A

SERMON

Preached at the

Funerals

Of the Right Worſhipful,
Sir *EDMUND ANDERSON*,
Baronet. *Febr.* 15. 1660.

MAN being in honour abideth not, is a Truth, not more legible in the *Pſalmiſt*, than in this Solemnity. Pſal. 49. 12.

Under the Herſe is *Man*, *Adam*, of the Earth Earthy, the Ruines and Reverſions of *Man*; A dead man (excuſe the Expreſſion) is *Man* drawn to the Life.

Upon the Herſe you may ſee *Man in*

honour: There you have his *Insignia*, the fair Atchievements of meriting Ancestors, illustrated by a late Access, the Cognizance of His Princes Favour, the Guerdon of his own Loyalty.

And, if you look at the mournful Attendants on his Exequies this day, they tell us, That this *Man in honour* Job 17. 1. *abideth not: Supereſt Sepulchrum*, in a Eccl 12. 5. nearer ſenſe than *Job* ſpake it, *The Grave is ready* for him, he is going to *his long home*, and therefore do *the Mourners go about the ſtreets.*

But though *Man* abide not, yet his *honour* (I hope) will be long lived; it will live in his hopeful Son and Succeſſor; it will live in the mouths and memories of the preſent Age, and grateful Poſterity.

I came not hither to paint his Sepulchre, or trick up his Name with any light Embroideryes of Wit, or Art, it is plainneſs ſuits beſt with mourning. Beſides, his infinite Fame admits no addition, no contributions of the Orator can better it; his own life hath given him the cleareſt commendations to the World, and his ſickneſs and death are his beſt Funeral Sermon.

Virtus

Virtus Sepulchrum condidit. Horat. in Epod 9.

However being designed to this Employment both by the Will of God, and the Will of the deceased, I shall neither be so faithless to his Merits, or false to your Expectation, as to let him go to the Grave in silence, and not let you know (as King *David* said of *Abner*) That there is a *great man fallen this day in Israel.* 2 Sam. 3 8.

But I must remember he is not my only Text (though the practice of Antiquity would justifie me, should I spend my whole Discourse upon him) I know you will expect another, and I have chosen one, which (I perswade my self) shall have all your Votes for the sutableness of it:
Give me leave to treat your Attentions with it a while. It is written.

Matth.

MATTH. 25. 21.

His Lord said unto him, Well done, Thou good and faithful servant, Thou hast been faithful over a few things, I will make thee Ruler over many things: Enter thou into the joy of thy Lord.

Isa 57. 1. THE *Righteous perisheth, and no man layeth it to heart*, was a complaint in *Isaiah*'s dayes, may be so in ours. Thoughts of our own, of anothers death, we strive to keep as far from the heart as we can. To mourn in our cloaths, and laugh in our sleeves, that's fashionable; and familiar it is to be light enough within, so we can but black our selves a little about the skirts and edges, and carry a face of sadness. And, if such an occasion as this do at any time melt us into some seasonable meditations of our mortalities, they may rather be called our Fits, than our Affections.

Affections. It is with us for the most part, as with the people of *Israel*, who, when they saw *Amasa* wallowing in blood, and lying before them in the way, stood still a while, and made a melancholy pause; but when he was removed out of the way, and a Cloth cast upon him, they *went on after Joab*. 2 Sam. 20. 12, 13.

When we come to a Funeral, our thoughts happily are at a stand sometimes, seldom at a stay; we are willing, it may be, to let them visit, but cannot consent they should sit down in the Chambers of darkness. Of all the Providences of God, his ordinary ones are least observed; and among them, this of *turning man to destruction*, and calling *again* for the return of *the sons of men*, is as much slighted as any; though none being of equal concern to it, as standing betwixt both worlds, and influencing upon our everlasting and unchangeable Beings. *Dies mortis, natalis Æterni*, the day of Death, is the birth-day of Eternity. Psal. 90. 3.

And therefore it is that I have chosen to speak to you out of a Parable, that I may take faster hold on your hearts, and give the present occasion an advantage

advantage to gain upon your affections, Parables having the knack of insinuating themselves into the memories, and lodging truths in the minds of the Hearers. They are like plain cut Seals, that leave a fair impression behind them. They are like Threds to string the Jewels of heavenly Truths, that they may not drop off, and be lost. They are a great help to the practice of that Apostolical Exhortation, *We ought to give earnest heed to the things which we* Hebr. 2. 1. *have heard, lest at any time we should let them slip.*

The Parable you may read at your leasure, and save me the labour. The purport of it, is under the plain and familiar Discourse of a Lord going far from home, intrusting his servants with money, returning, reckoning with them, and remunerating of them; to set before us in a most lively and apposite Representation, our lives and concredited mercies, our deaths and following judgments, our sutable retributions and final rewards.

I shall not trouble my self nor you with a disquisition, whether this be the same Parable with that of *Luk.* 19. or not.

not. St. *Chryſoſtom* in his 79. Homily upon St. *Matthew*'s Goſpel, gives us many differences; among the reſt, theſe two, which may ſerve the turn.

They differ both *in the weight of the Truſt, and in the number of the Truſtees.*

In the weight of the Truſt, there a pound, here a Talent, which is one hundred, twenty and five pounds.

In the number of the Truſtees, there ten, here but three. But I ſhall leave ſuch diſcuſſions to them that have leaſure enough, and to ſpare.

Nor ſhall I meddle with the Allegory, which does but ſpend time, and ſport with the Text.

The plain Engliſh of the Parable is this.

The man travelling into a far Country, ver. 14.] is the Son of Man, the Lord *Jeſus Chriſt*, leaving the Earth, and aſcending far above all Heavens. Eph 4.10.

His ſervants, ver. 14.] are the Inhabitants of the World, men of all degrees and conditions. *All Kings ſhall fall down before him, all Nations ſhall ſerve him.* Pſa. 72.11

The Goods given, are called *Talents*, ver. 15. which are according to St. *Auguſtine, Munus aliquod divinum*, ſome divine L.i. 2. ad ſimpl. qu. 1 Pelarg. Quæſt. Evang. fol. 238.

divine kind of charge or employment.

Li. 2. de voc. Gent. cap. 8. *Gratia ſine merito*, in St *Proſper's* ſenſe. Grace, and the gift by grace; ſomething freely derived to us, to which no worth of ours could intitle us, nor merit lay claim.

In Regul. brev. Inter. 253. *Quælibet Dei dona*, if you'll have it from St. *Baſil*. Any the Gifts of God. All the Goods we hold of him.

Goods of Nature. Wit, Memory, Underſtanding.

Goods of Fortune; (give leave to the expreſſion) Honors, Houſes, Riches, Poſſeſſions, Inheritance.

Eph 1.3. *Goods of Grace*; ſpiritual bleſſings in heavenly places in Chriſt, Word, Worſhip, Sanctuary, ſeaſons of grace, the dayes of the Son of man. Theſe, all theſe and whatever is diſpenſed and concredited to us by the Lord, are our *Talents*.

The diverſity of theſe Gifts. To one, *five*: To another, *two*: And to another, *one*. Κατὰ τὴν ἰδίαν δυναμιν ἑκάστῳ, according to every ones capacity or ability, is, *Ne quem gravaret; ne cuiquam deficeret*, ſayes *Ludolphus*. That none might have more than

De vita Chriſti. P. 2. cap. 49. n. 3.

than he could manage, or leſs than he could imploy. Or elſe. *Ob pulchritudinem Eccleſiæ quæ ex variis gradibus reſultat.* For the beauty of the Church, which is a Symmetry, or elegancy of proportion, a comely Reſult of ſeveral parts, each contributing his ſhare to the whole. *Salm. in Par. Tract. 39. n. 7.*

The Trading with the Talents, or the committing them to the Nummularii, verſ. 16. 27. is the expending, and laying out of all receivings, of all our betruſted and concredited mercies; thriving by them, and gathering in the uſe of them, as if we were driving on a Trade for Heaven, and immortality.

The long time after which the Lord cometh and reckoneth with his ſervants, verſ. 19. is, *in general*, all the dayes of the Son of man, the Time of his forbearance and long-ſuffering with the World, from the day of his departure, till the day of his laſt appearance, when he ſhall come again *in power and great glory, and all his holy Angels with him.* Verſ. 31.

In particular. The dayes of Man, of every man, the time of natural life,

Dies

Dies Peregrinationis, as *Jacob* calls
Gen. 47. 9. them, the dayes of the years of our
Eccles. 12. 6, 7. Pilgrimage. the space of our abode on this side the Grave, till the *silver Cord* be *loosed*, and the *golden Bowl* be *broken*, and *Dust return to Earth as it* was.

Then, He reckons, reckons righteously, reckons indispensibly with every soul, and then he will bespeak every faithful servant in the language of the Text.

His Lord said unto him, Well done, Thou good and faithful servant, thou hast been faithful over a few things; I will make thee Ruler over many things: Enter thou into the joy of thy Lord.

So that the Text (as you may see by this time) is the Soul's *Audit* for another world.

Wherein is observable,

1. The Auditor, *His Lord.*

2. The Accomptant, *Him: His Lord said unto him.*

3. The Acquittance, or discharge, which is made,

1. By Applauding him. *Well done, good and faithful servant.*

2. By Approving him; *Thou hast*

haſt been faithful over a few things.

3. By advancing him; *I will make thee Ruler over many things; enter thou into the joy of thy Lord.*

The Particulars are many, and the Time ſhort, I muſt poſt through them, pleaſe to let your Attentions keep pace with me, and I hope I ſhall not tire them.

The Auditor. He's firſt, and well he deſerves it; it is his place. He's *the firſt-born of every creature.* He *is before all things, and by him all things conſiſt.* His Lord. Col. 1. 15. 17.

Lord. That's the Auditor's Greatneſs.

His Lord. There's the Accomptant's Happineſs.

Tolle meum, Tolle Deum, better for him there was no Lord, than not be his. His Lord.

It will be the work of this *Lord* in the great day of his appearance, (all judgment being committed to him) to ſummon *the dead, ſmall and great,* to *ſtand before* him, to call to the *Sea to give up her Dead*, and *Death and Hell to deliver up the Dead which are in them,* to bring the World to a Reckoning, to Rev. 20. 12, 13.

Audit the Accounts, ſtate the debentures, and ſettle the eternal condition of Men and Angels. Isa. 2. 11. *The lofty looks of Man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day.*

His Lord; the Auditor: He's firſt.

The Accomptant. He's next. *His Lord ſaid unto him.* To him that received the Talents: it is he that muſt account for them.

Whatſoever the ſervant hath, is, *Depoſitum Domini*, they are his *Lords Goods*, though in his hands (as they are called, *verſ.* 14.) and *his Lord* will call him to account for them.

Him. This Him is not a third perſon to exclude the firſt and ſecond: for it is I, and thou, and all; every man (*and woman*) in the Congregation, not a man that hath received a Talent, but *his Lord* will *ſay to Him.*

Remember this; remember it often; remember it alwayes; it will convince you into a holy thrift, and make you better Husbands with all your intruſtments. Servants that never think of

a

a reckoning, never value their expences. They care not how they debauch, and miſ-ſpend, and laſh out, they are ſecure againſt Accounts. The *evil ſervant* that *ſayes in his heart*, χρονίζει ὁ κύριός, *My Lord delayeth his coming*, grows diſſolute upon it, *ſmites his fellow-ſervants*, *eats and drinks with the Drunken*. Oh! but let the *Redde rationem* have a room in your thoughts, and keep company with your meditations; it will lay a reſtraint upon you, and overaw you into a ſpiritual providence, and Heavenly forecaſt, to remember that *God hath appointed a day in the which he will judge the world in righteouſneſs*; to conſider with your ſelves, that there is an *Audit*-day ſet down in the decretals of Eternity, a time when the Lord will have a ſaying with every ſervant, *His Lord ſaid unto him*.

Mat. 24. 48. 49.

Act. 17. 31.

And that for the *Accomptant* briefly, whom I leave to *his Lord*, and let us now ſee how he comes off with him upon his reckoning, in the

Third particular, his *acquittance*, or diſcharge.

And here we find him

1. Applauded. *Well done, thou good and faithful ſervant.*

2. Approved. *Thou haſt been faithful over a few things.*

3. Advanced. *I will make thee Ruler over many things; enter thou into the joy of thy Lord.*

Applauded firſt; and there we may take notice

1. Of the note of applauſe. *Well done.*

2. Of the matter of applauſe. *Good and faithful.*

The note of Applauſe is but one word in the Original, εὖ. And *Arias Montanus* renders it with a *benè* only. *Well, good and faithful ſervant.*

It is *vox optantis*; ſo St. *Chryſoſtome* is Latin'd, *Benè ſit tibi.* Be it *well* to thee *thou good and faithful ſervant.* Or,

Novarinus Lection. variet. in Mat. 25. It is *vox laudantis*; ſo from the Syriack it is given us; *Benè eſt.* It is well.

I meet alſo with *Euge, rectè, rectè ſanè.* All which come to one and the ſame, praiſing and applauding the ſervant for his faithfulneſs and goodneſs, *& laus in parte mercedis datur*: his praiſe being part of his pay. *Well done.*

Salm. in Par. Tract. 39.

What

What a Good God do we serve, that maketh the best construction of us, and our performances? What a Candid Interpreter is He of the actions of his people? Not the least endeavour of any servant of his, shall want commendation, though it deserve none; and all this *ad grandia quæque allicere.* To quicken our industry after the highest attainings: encouraging us to *do well*, by assuring us he will one day say, *Well done.* *Novarinus in Loc.*

Well done, not well wish'd: then *Balaam* had carried it: *Fiant novissima mea horum similia! Let me die the death of the righteous, and let my last end be like his.* Num. 23. 10.

Well done, not well said: neither will that serve. Then every Running pretended Preacher would thrust in with the foremost. *Many will say in that day, Lord, Lord, have we not prophesied in thy Name? Non legisse, sed egisse: non dixisse, sed vixisse laus erit.* It is Action shall have the praise of that day, nothing will do then but doing. *Well done.* Mat. 7. 22. *Bern.*

And that for *the note of Applause*, it is but a word, and therefore a word of it may suffice.

Let us now proceed to the Titles of Applauſe: *Good, and Faithful ſervant.*

Serve, *per propriam humiliationem quoad teipſum:* Bone, *per divinam aſſimilationem quoad Deum:* Fidelis, *per utilem diſpenſationem quoad proximum*; ſo *Ludolphus* gloſſeth upon the words, following St. *Chryſoſtome.*

Lud. de vita Chriſti. p. 2 c. 49. Chryſoſt. Hom. 79. in Matth.

Servant, by ſelf-Humiliation. *Good*, by Divine Aſſimilation. *Faithful*, by provident diſpenſation.

Servant, that's the firſt Title. A Title good enough for the beſt of us, I wiſh we may deſerve it. We uſe to ſay of other ſervices, that they are no Inheritance, God's ſervice is: Not a ſervant of his, but ha's *an Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven* for him. Which made St. *Auguſtine* cry out with admiration, *Qualis ille Dominus qui omnes ſervos ſuos facit Dominos!* What a Maſter is he that makes Lords of all his Servants!

1 Pet. 1. 4.

Servant, is a Title may *humble* us, and *honour* us.

1. *May humble us:* allay our heat, and level our height: teach us not to

Lord

Lord it over one another, ſince we are but *ſervants:* make us ſee our diſtance, and acknowledge our dependance upon him, to whoſe bounty we ow all that we have or are: mind us to wait as becometh ſervants, having our *lights burning, and our loines girded*, and being *like unto men that wait for our Lord.* Let this prick the bladder of Pride when it ſwells, and take down rampant Greatneſs, remember we are but *ſervants*, and even *when we have done all we can*, *unprofitable ſervants* too. *Servant*, is a Title may *humble* us, that's one. Luk. 12. 35, 36. Luk. 17. 10

2. *May honour us. If any man ſerve me, him will my Father honour*, ſayes the fountain of *Honour* himſelf. *David* counted the place of a *Nethinim*, a Door-keeper, (the loweſt of Temple-Officers) no diſparagement. And *John Baptiſt*, that Grandee of the New Teſtament, than whom there never was *a greater among them which are born of women*: Of whom the Father, *Quicquid eo plus eſſet, Deus eſſet*, He could not be more, and not be God; whom ſome (upon what grounds I know not) take upon them Joh. 12. 26 Mat. 11. 11 *Auguſtin.*

to ſeat in that very place from which *Lucifer* fell in *Heaven*; yet He could find no place low enough here on *earth*, ſo he might be in ſervice, *whoſe ſhooes I*
Mat. 3. 11. *am not worthy to bear.* This was the Honorary Title of *Abraham*, and other Saints of the greateſt Print, and wherever the Word ſhall be preached, this alſo, that they were God's *ſervants*, ſhall be told for a memorial of them. Let me raiſe it one ſtep higher. *I am*
Rev. 22. 9. *thy fellow-ſervant*, ſayes the Angel to St. *John*; the ſervice of God ſets men above men, makes them Peers with the Angels. And that for the firſt Title of Applauſe, *Servant*. Well done, *Servant*.

Good, that's next. *Well done, Good ſervant: Good*, by Divine Aſſimilation, ſo is the creature good, only ſo, and no further. For God is the Standard, the Rule, the Meaſure of Goodneſs. Goodneſs in man, is nothing elſe but a conformity to God: And Man referres to God as his Exemplar in a double conformity.

1. *To his Nature*; ſo much is intimated in that phraſe of the *Apoſtle*, that
2 Pet 1. 4. you might be *partakers of the Divine*

Na-

Nature: which is nothing elſe but Analogically to reſemble God, the greateſt of *Goods*, and beſt of Beings.

2. *To his Will*; this is the Rule, as his Nature is the Pattern of Goodneſs, for us to conform to. His internal Will, or *voluntas Beneplaciti*, the good pleaſure of his Will, that's the firſtly firſt Rule; and his external Will; or *Voluntas Signi*, His Will declared in his Word, that's the ſecondly firſt Rule of our goodneſs, as the Schools ſpeak. So that all our ſervices are either good or evil, as they conform to, or diſcord from the Will of God. To do good, and to do the Will of God, are one and the ſame: and there is ſo much of goodneſs as of conformity to the firſt *Good* in any of our ſervices. He is a *good ſervant*, that eyes his Lord as his Standard, and Rule in all his performances, and comes up to him as near as mortality is capable of. *Good by Divine Aſſimilation*, let that be enough to have ſpoken of the ſecond Title. *Well done*, *Thou Good ſervant.*

Faithful, that's the third. A neceſſary qualification in a ſervant: which as

as God will one day requite, *Be faith-*
Rev. 2. 10. *ful unto death, and I will give thee a crown of life*; so he does now require
1 Cor 4. 2. it, *It is required in Stewards, that a man be found faithful.*

It is required upon a twofold account. *Videt Dominus*, and *Credit Dominus.* His Lord sees him, and trusts him.

1. *Videt Dominus*, His Lord sees him; and that will require the servants circumspection, when he considers that He is a strict and exact Animadvertour upon the Actings and Expendings of his servants. One that will note the least ill Husbandry, and book every extravagancy. One that keeps count of all his receivings, and is by at all his disbursements; this over-awes him into a gracious frugality. This is a commendable eye-service, to *set the*
Psal. 16. 8. *Lord alwayes before us*, and to act as being ever under the command of the
2 King. 5. 26. all-seeing eye. *Went not mine heart along with thee?* sayes *Elisha* to his cheating servant *Gehezi.* If *Elisha*'s eye was so near, or could carry so far; *Ubi Dominus Deus Elisha?* Where is the Lord God of *Elisha?* ὁ μακρὰν ἀ-

πὸ

πὸ ἑνὸς ἑκάστε, as St. *Paul* ſpeaks, *He is not farre from every one of us*, he is very near us, he is with us, he is within us. *Cor Hominis feneſtra Dei:* The heart of man is God's Window by which he looks into every room, and ſees what is doing in every corner of it. He had need carry even then that's thus look'd at; and that is the ſervant's caſe here, it concerns him to be faithful, for, *Vidit Dominus*, His Maſter ſees him. Act. 17. 27

2. *Credit Dominus*, His Maſter truſts him: and He thinks it below the honour of a man, more of a Chriſtian, to betray a truſt. He knows all he hath, is concredited to him, and depoſited with him; that his whole ſtock of mercies are upon Truſt: that whatever his Lord hath given him, he hath not given from himſelf; but reſerves a ſoveraign right and intereſt, and is Supreme Proprietor ſtill. He does not ſo farre miſtake his Tenure, as to call himſelf Lord of what he is but Steward. A falſe Title makes men falſe to their Truſt. We miſapply our mercies firſt, and then we miſimprove them. Thus *Nabal* with his ſurly Poſſeſſives,

My

1 Sam. 25. 11. *My bread*, and *my water*, and *my flesh*, did good with never an one of them.

Would we often recognize our Tenure, that whatsoever we have, is ours to use only, and upon loane, (As the 2 King 6. 5 Prophet's Sons said of the Ax, *Alas Master, for it was borrowed*;) it would make us more Husbandly with our Intrustments, more true to our concredited mercies, that by them we might carry on our everlasting Advantages.

My Time is not mine own, it is my Master's: I will so spend it, as to redeem it, and whil'st this moment lasts, make sure Eternity.

My House and Inheritance, my Riches and Possessions are not mine own, they are my Master's: I'll make Luk. 16. 9. to my self such *friends of the Mammon of unrighteousness, that when I fail, they may receive me into everlasting habitations.*

My very body of flesh is not mine own, it is my Master's: I will so pos- 2 Cor. 5. 1. sess the *earthly house of this Tabernacle*, that *when it shall be dissolved*, I may *have a building of God*, οἰκίαν ἀχειροποίητον, *an house not made with hands,*

hands, eternal in the Heavens. This is that which influenceth ſo vigorouſly upon a ſervant in all his tradings and tranſactions to make him faithful, *Credit Dominus:* His Maſter truſts him.

And be that enough for the firſt particular in the *Acquittance*, or Diſcharge, *The ſervant Applauded* from his Titles: *Servant, Good, Faithful. Well done, thou good and faithful ſervant.*

Pleaſe now to hear him *Approved*, for that's next.

Thou haſt been faithful over a few things. Ἐπὶ ὀλίγα, which in St. *Auguſtine's* Latin, is, *In paucis. In modico,* in St. *Proſper's.* In a few things, in a ſmall matter, in a little. *Novarinus Lection. varietas in Mat. 25.*

Great faithfulneſs is often ſeen in a little matter. *Adam* muſt not eat the fruit. *Lot's* wife muſt not look behind her; The matter ſmall, the trial great in both.

It is Gods method to proportion commands, and depoſite mercies ſutable to the capacities of his ſervants. All are not of *Abrahams* growth and bulk, and ſo not fit for ſuch encounters;

to

to wrestle with seeming impossibilities; to sacrifice a son, an only son, and yet a son of promise too. There are lesser measures, and so to be exercised in lesser matters. There is a Mole-hill, as well as a Mountain faith, graces, the mustard-seed will fit them for a comparison, and these must be matched with trials, and Talents of their own pitch and size; and even in these few, these little things will appear great faithfulness. *Thou hast been faithful over a few things.*

I shall not trouble you with many Expositions of these *few things*, take some few of many.

Pauca bona quibus utimur: panca supplicia quæ patimur, so St. *Gregory*: Few are the goods we enjoy; few the evils we suffer in this life: *For I reckon that*
Ro. 8. 18. *the sufferings of this present life are not worthy to be compared to the glory which shall be revealed in us.* No, compare them, and there is no comparison; joy is incomparably beyond whatever we can do or suffer, so far that St. *Paul* cannot reach it with a καθ' ὑπερβολὴν εἰς ὑπερβολὴν, mount *Hyperbole* upon *Hyperbole*, and heap one exceeding upon another,

another, and ſtill it comes ſhort, it is ſuch a ſuperexceſſive, *a far more exceeding weight of joy and glory.* 2Co.4.17.

Novarinus. *Pauca ſunt omnia præſentis vitæ, ſi æternis Patriæ bonis comparentur.* We may have here ſome competent accommodations for our Pilgrimage, but they are nothing to our immortal ſtock, to the goods of our Country, that *treaſure in heaven which faileth not.* What God is laying out upon us now, is little to what he is laying up for us. *Quam magna multitudo dulcedinis tuæ?*

O how great is thy goodneſs which thou haſt laid up for them that fear thee? Pſa.31.19.

I find two Trods moſt beaten by Expoſitors; give me leave to make a ſtep into them, they are not out of our way.

Few things, are either our *Temporal*, or our *Spiritual* Talents, both are few.

1. *Temporal Talents.* The fatneſs of the earth, the lower ſprings, the bleſſings of the left hand, the good things of this life, theſe are *few*, little, nothing. The great Lords of the earth

earth may take a view of their Eſtates in a Map, where a Title is big enough to expreſs a Town, an Iota will ſerve a Lordſhip. Or to give you the World in that proper language of the Prophet; Take the Nations of it with all their additaments and advantages, and they
Iſa.40. 15. are but *Stilla Situlæ, Momentum Stateræ, Pulvis exiguus:* A drop of a Bucket, the ſmall duſt of the Balance, a very
Luk.16.10 little thing. In the Parable of the unjuſt Steward, they are called ἐλάχιστον, the leaſt of all things: Nothing is leſs than they (or as the Prophet) they
Iſa.40. 17. are *leſs than nothing and vanity.* Worldly enjoyments are poſitively little, comparatively nothing; nothing to the glory to be revealed, nothing to the exceeding great reward. Look what earth is compared with heaven, ſuch is the proportion of their ſtock and furniture. The furniture of heaven is like it ſelf great, and glorious: It is glorious in the skirts and ſuburbs, what is it then in the heart and center? There is a world of ſplendour and brightneſs in the floor and pavement, what is there then in the walls and roof? And the little earth is ſutably provided: *The Inhabitants*

habitants thereof are as Graſhoppers, nay, they are *but graſs, and all their gooalineſs as the flower of the field, the wind paſseth over it, and it is gone, and the place thereof ſhall know it no more.* The earth is little, and all earthly comforts are few. *Thou haſt been faithful in a few things.* Isa. 40. 22. Vers. 6. Ps. 103. 16.

Level thy thoughts then thou high-flying nothing! Thou aſpiring piece of vanity! Thou, whoſe mind can tread no ground but Mountains! Thou haſt made a ſhuffle in the World, and got a good deal of creatures, and now thou *truſteſt in the abundance of* thy *riches*, and haſt need of nothing. Alas! thou haſt nothing, thou miſcounteſt thy goods; a carnal eye (like a multiplying Glaſs) makes thy *few things* ſeem many; whereas in truth, hadſt thou the rifling of both the *Indies*, and the ſpoils of whatever is called creature; couldſt thou overlook as much wealth of thine own as the Sun doth, and take the whole World into thine own hands, all's but little; and thou that haſt but little of that little, but few of thoſe *few things*, haſt little reaſon to look high. Psal. 52. 7.

And thou that art over-hot in purſuit

of the things of this life, let this give thee check,& ſet thee at a ſtand. I pray you why ſo great pains for ſo little matters? why ſo many troubles for ſo *few things*? I may ſay to an immortal ſoul hunting after the tranſient toyes of the World; as *David* did to *Saul*, when he followed him with three thouſand men: *After whom doth the King of Iſ-*
1 Sam. 24. 14. *rael purſue? after a flea.* O be aſhamed then to act upon ſuch diſadvantages; loſe not the great, the many things of heaven, for the little, the *few things* of earth. *Temporal Talents*, they are the firſt of theſe *few things*.

2. *Spiritual Talents*, they alſo are little; they are *few things*, compared with the numerous glories of the other life. Grace is but Infant-glory, and glory will be grace made perfect. A Believer is a man of great incomes and receivings now in this life, if you look at his ſpiritual ſtock, and the riches of grace; but theſe are little to his hopes and expectations; his greateſt riches are in reverſion. His main eſtate lies in his glorious Debenturs, and the bliſsful increaſes of the life to come. *We are now the*
1 Joh. 3. 2. *ſons of God, but it doth not yet appear what we*

we ſhall be. He is often with God now, he ſhall then be with him alwayes; his light now is but a dawning to the great day, a glimpſe of that eternal brightneſs. His cleareſt apprehenſions now are but *præludia gloriæ*, the ante actings of his after-eſtate. He ſees *now but through a Glaſs darkly, then face to face; he now knowes but in part, he ſhall then know even as alſo he is known.* 1 Cor. 13. 12.

Spiritual Talents, they are the ſecond of the *few things*, and ſhall cloſe the ſecond particular in the diſcharge or acquittance, the *Servant approved.*

Thou haſt been faithful over a few things.

I haſten to the third and laſt, *The Servant advanced: I will make thee Ruler over many things: Enter thou into the joy of thy Lord.*

I, and who but he? Chriſt is the Fountain of honour. *It pleaſed the Father, that in him ſhould all fulneſs dwell*, as of wiſdom and knowledge, of power and ſtrength, of grace and holineſs, ſo of Honour and Majeſty. He is ὁ ἄρχων τῶν βασιλέων, *the Prince of the Kings of the earth*, and he makes *Kings and Prieſts to God and the Father.* *I*, it is I, Col. 1. 19 Rev. 1. 5, 6

I will make thee Ruler. They are right Rulers that are of Gods making: We know by ſad experience, what it is for men to make themſelves Rulers; we
Pro. 28. 2. have had too many of them: *For the tranſgreſſion of a Land, many are the Princes thereof.* They come honeſtly by their Power, that have it by Commiſſion from God. We know who ſayes elſewhere, *By me Kings Reign*; and here, *Ego conſtituam, I will make thee Ruler.*

I will make thee. *Qui fuit in meritum, erit in præmium.* He that
Salm. in Par. Tract. 39. helped to be faithful, honours him for his faithfulneſs. He rewards his own works, and crowns his own gifts. Thus is grace the firſt and the laſt, the beginning and the end, the Author and finiſher of our faith and ſalvation. Thus is life eternal, not ſo properly, *Mercès operantis as munus largientis.* It is not wages, but largeſſe. *The gift of*
Rom. 6 1. *God is eternal life.* *Satan* once asked it of *Job*, and we may ask it of every
Job 1. 9. one, Doth any man *fear God for nought?* He will be *ſurety for his ſervants for*
Pſal. 119. 122. *good* (in the phraſe of the *Pſalmiſt*) *His*
Rev. 22. 12. *Reward is with him*, and they ſhall not be

be without it; their former Truth ſhall be overplus'd with future truſt. *Thou haſt been faithful over a few things, I will make thee Ruler over many things.*

Ruler. Κατασήσω. I will ſet thee above, and appoint thee over. *I will ſet thee on high becauſe thou haſt known my Name.* I will make thee Ruler. Pſa 91 14.

When the Saints riſe they ſhall Rule. *In the Regeneration* they ſhall *ſit upon thrones.* Mat. 19. 28 *The Saints of the moſt High ſhall take the Kingdom, and poſſeſſe the Kingdom for ever, even for ever and ever.* Dan. 7. 18. *It is* their *Father's good pleaſure to give them the Kingdom,* βασιλείαν ἀσαλευτον, (as the Apoſtle commends it) *A Kingdom that cannot be moved,* That, violent, and tempeſtuous men cannot toſſe, and roll hither and thither, as the winds do the Sea; which is the import of the word. Luk. 12. 32. Heb. 12. 28.

I ſhall not diſcourſe the manner of their *Rule*, it can only diſcover it ſelf. Only thus.

You muſt not look on it as an *Univocal Rule*, wherein Kings and Subjects perform mutual protection and obedience each to other; after the manner of Earthly Kingdoms; But it ſhall

be a *Rule æquivocal*, an Exaltation, or ſetting up on high; As the Sun is a kind of Monarch in the World, and Rules the day: ſo ſhall *the Righteous*
Mat.13.43 *ſhine forth as the Sun in the Kingdom of their Father.*

Let me make uſe of this Expreſſion to perſwade to a double duty, and i'll ha' done with it.

You that ſhall be *Rulers* hereafter, I pray you

1. *Be Rulers here*, over your luſts, (I mean). Let not ſin Rule over you,
Rom.6.12 let it not *reign in your mortal bodies that you ſhould obey it in the luſts thereof.* Be not ſin-troden you that ſhall tread the Moon under your feet. *Honour is*
Pro.26.1. *not ſeemly for a fool:* It is an unſeemly ſight to ſee *fooliſh luſts* (as the Apoſtle calls them) ſet up for themſelves, and exerciſe ſupreme authority in the ſoul. Enter then upon command, take the ſword into your hand,
Luk.19.27 call for your corruptions, *Thoſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay them before me. Fortior eſt qui ſe quàm qui fortiſſima vincit, mœnia*—— It is the greateſt command in the world,

world, and that which the greateſt Commanders ſeldome attain to, to command corruption, and be Governour within. He that can Lord it over his own luſts hath a great Empire. Turn all your ambitions after this conqueſt. This is a command worthy of you. Thus Rule now, you that ſhall one day be made *Rulers*. *I will make thee Ruler.*

2. *Be Ruled here*, you that ſhall one day Rule. Submit to the Scepter, obey the Commands, conform to the Laws and Edicts of Jeſus Chriſt. *The Heir whilſt a child, differeth nothing from a ſervant, but is under Tutors and Governors:* You are Heirs, but as yet muſt be under government. This life is the time of the Saints Minority, and Pupillage, they are yet in their Childhood, and muſt be in ſubjection till the time appointed of the Father. Subject your ſelves then to the King of glory, be *A willing people in this day of his power.* Gal. 4. 1. Pſa. 110. 3.

Be ſubject to your Lord, and *to every Ordinance of men for the Lord's ſake, to the King as ſupreme; and to Governors, as unto them that are ſent by him.* 1 Pet. 2. 13, 14.

have a company of unruly ſpirits amongſt us of late, that will needs be *Ruling* before the time: a number of ſick-brain'd Sectaries: people that have neither wit to *rule*, nor will to be *ruled*. And if ſuch *Brambles* could get to be *Kings*, nothing could be expected from them, *but fire to devour the Cedars of* Judg. 9.15 *Lebanon*. But thoſe that will rule, muſt firſt learn to be ſubject; be faithful in your few things firſt, and then your Lord will advance you; then, *I will make thee ruler over many things*. Which is the next particular I now come to,

The extent of this Rule, *Over many things. I will make thee Ruler over many things.*

Salmer. in. Parab. Tract. 39. *Many things. Super multa*, that is, *ſuper omnia*; *minus dicit, & majus ſignificat*, He means more than he ſpeaks. Other Lords ſay more than they intend, *Oſtentant dum oſtendunt*: Mat. 4.9. *All theſe will I give thee*, ſayes Satan, when he could not make good the leaſt of them. It is the goodneſs of God, that he will be better than we can believe him, he will give us more than he tells us of, words cannot expreſs what

what he will do for us. *I will make thee Ruler over many things.*

Many things, many more than I can now meddle withal, my time is ſhort; So *many*, that if I had all time, even till time ſhall be no more, and the tongue of an Angel to boot, I could not tell them, they would ſtill be too many for my undertakings. Only for a Scantling, I may ſay to you, as God did to *Abraham*, when he would give him a gheſs at his infinite poſterity, *Suſpice Cœlum, Look now towards Heaven, and tell the Starres, if thou be able to number them*; *So*, more than *ſo*, many more than *ſo*, ſhall thy *many things be.* Gen. 15. 5.

Oh the happy difference betwixt this, and that other life! here we have but *few*, there *many things*. Here we have *Racemos* only, ſome gleanings of comforts which lie ſcattered up and down in creatures; there we have *Vindemiam*, the whole Vintage, thoſe lovely cluſters of joy and peace, the reaping whereof, ſhall be the delightful and unwearied employment of the Saints to all eternity. *Whom have I in Heaven but thee? and there is none upon* Pſa. 73. 25.

upon earth that I desire besides thee: It is *have* in Heaven, and *desire* on earth. On *Earth* we are all wants, in *Heaven* we shall be all possession. Here our souls are craving and thirsty, there they
Psal. 36.8. *shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the rivers of thy pleasures.* Here is *desiderium quietis*, there *quies desiderij*; here desire of rest, there rest of desire. In short, *Acquiri possunt, æstimari non possunt*: They may be obtained, they cannot be told, and therefore let these *few things* have fewer of our thoughts, and let us set many thoughts, many desires upon these *many things.* If they be our *treasure*, let them have our *hearts.* *Set your af-*
Col. 3.2. *fections on things above*, all your affections; the things above are enow for them all, for they are many, *I will make thee Ruler over many things.*

I am now come to the last clause of the Text, which illustrates the *Servant's Advance*, with a second expression to the same purpose, *Enter thou into the joy of thy Lord.*

Intra, est res arcana. *Gaudium*, est
Ena rat. in Mat. p. 223 res jucunda: *Domini tui*, est res dignissima:

niſſima: as *Nicolaus de Gorran* gloſ-ſeth.

Enter, that intimates it is ſecret.

Joy, that tells us it is pleaſant.

Of thy Lord, that ſpeaks it eminent.

Or if you pleaſe, (that we may contract) here is, *Magnificentia*, & *Excellentia Gaudij*. The good ſervants joy illuſtrated, by the magnificence, and by the excellence of it.

1. The magnificence, *Enter*; for ſo *Salmeron* and others, make it an alluſion to the Entrance of ſome Stately Structure, ſome beautiful building graced with an Elegant coming in. Your faireſt houſes commonly have ſome Porch to Preface to them. *Intrat in Gaudium tanquam in cubiculum*, ſayes he: He enters into this joy, as into ſome ſpacious and delightful room, gilded and made ſhining above with the Viſion of God, below by the glory of the body, within by peace of Conſcience, without by the Company, and communion of *juſt men made perfect*. And what do thoſe multiplyed Gates of the New *Jeruſalem*, which ſhall *not at all be ſhut*, but bear this in- *In Parabol. Tract. 39.* Rev. 21. 12, 25.

inſcription on their front, in great and legible Letters? *Enter thou into the joy of thy Lord.* *Modò intrat in nos gaudium* (ſayes the fore-named Author) *quia parvum eſt: in cœlo, intrabimus in gaudium, quia nos parvi & gaudium immenſum.* Now *joy enters* into us, becauſe it is little: but then we ſhall *enter into joy*, becauſe we are little to that joy which will be ſo immenſely great. Now with the *Behemoth*, in *Job*, we can *draw up Jordan into our mouths*; then like the *Leviathan* in *David*, we ſhall play, and *take our paſtime in the Ocean.* The ſoul may eaſily take in the little Rivulets of Sublunary pleaſures: but the joyes of Heaven, like the great Deep, will ſwallow him up. He caſts himſelf into this joy (as *Ariſtotle* is ſaid to have done into the River *Euripus*, when he could not underſtand the myſtery of the ſtrange Flux and Reflux ſeven times a day) *Quoniam ego non capio te, tu capies me*, ſince I cannot conceive thee, thou ſhalt receive me: I cannot take in thee, and therefore, take thou me. *Enter thou into the joy of thy Lord.*

In loco prædict.

Job 40. 23

Pſ. 104. 26

But

But this Ocean is too deep for us: It will drown both mine and your thoughts to go any further. Enough therefore of the first expression, illustrating this Joy to us in the Magnificence of it. *Enter.*

2. *Here is the Excellence of it, The joy of thy Lord.* It is no less, and it can be no greater. It is excellent upon a twofold account.

1. *The joy of thy Lord*, (that is) *Quo ipse Dominus gaudet:* The same joy in the which thy Lord himself is: One and the same joy for both. Which certainly is the meaning of that promise, *Luke* 22. 30. Ἵνα ἔσθητε, καὶ πίνητε, *That you may eat and drink at my Table in my Kingdom.* The Saints shall have the same fare with their Saviour; their joyes are all of a piece. *The joy of thy Lord.*

2. *The joy of thy Lord*, (that is) *Quod per seipsum Dominus præstat:* That joy which God makes by himself, by communication of the light of his own countenance, and not by creatures. This is that rich, choice, and overpowering joy the *Psalmist* celebrates, *Lætificabis eum in gaudio cum vultu*

vultu tuo: Thou haſt, or, *Thou ſhalt make him exceeding glad with the joy of thy countenance.* This is joy of the beſt, for it is of God's own making.

Auguſt. de Salutar. doct. c. 10. *Redemptor cenſus, & hæreditas dignatur eſſe ipſa Divinitas* (ſayes the Father,) Here God rejoyceth us by proxy, there in perſon: now he derives joy to us by creatures; he will then make it himſelf. *The joy of thy Lord.*

It is obſerved, when the Scripture would expreſs ſome thing more than ordinary, it intitles God to it. So

Ezek. 13. 11 thoſe *Lapides prægrandes*, are called *God's hail.* And that ſound ſleep which ſeized upon *Saul* and his Guard,

1 Sam. 26. 12. is ſaid to be *Sopor Domini*, a deep ſleep from the Lord. And thoſe lofty and tall Cedars of *Lebanon* are ſtiled, *The*

Pſ. 104. 16. *Trees of the Lord.* God's Name heightens every thing, this joy of the ſervant here, is *the joy* of his *Lord.* The Lord makes all joy: His preſence is the complement and perfection of all things deſirable. When *Ezekiel* had made a large deſcription of his *Viſionary Jeruſalem*, in the laſt of his Prophecy, he cloſeth all with this, which in-

indeed is all, and after which, nothing more can be ſaid. *The Name of the City from that day ſhall be, Jehovah Shammah, the Lord is there.* Where the Lord is, there is nothing wanting: he is the height, and top, and excellency of every thing: it is that in which this joy excells. *The joy of thy Lord.*

And now, if any ask what this joy is: he muſt never expect a ſatisfying anſwer in this life. As one returned anſwer, when he was asked what Death was; *Si Scirem mortuus eſſem*, If I knew, I ſhould be dead; ſo may I ſay of thoſe joyes of Heaven, I ſhall know them when I am with them: and I'll tell you when I meet you there. Till then, as well may we think to graſp the ſpheres of Heaven within our arms, as take in the joyes of Heaven with our apprehenſions.

Speranza obſerves, (give me leave to borrow the obſervation from him) that St. *Paul* makes uſe of three large meaſures, and yet none of them can hold out with this joy. *Eye hath not ſeen, nor ear heard, neither have entered into the heart of man the things* 1 Cor. 2. 9.

Script. Select. punct. 144 p. 291 l. B.

which

which God hath prepared for them that love him. *The eye* commands a great way, can reach the Starres, which, *Philo* (laughing at the folly of the *Jews*) ſayes, are ſo high, that a Mill-ſtone would be ſome years in falling from them to the earth. And yet this *eye* comes ſhort here. *The ear* hath a larger command than the eye; the eye ſees only preſent objects: the ear takes in things paſt, recovers the lapſe of time, and repreſents them as in being: *Rome in her glory*, *Saint Paul in the Pulpit*, *Chriſt in the fleſh*, (Saint *Auguſtine's* three wiſhes) And yet this *ear* is not open enough here. *The heart* is larger than both, ſees not only things preſent, and conceives of them when paſt: but deals with paſt, preſent, and to come, and by a kind of Divinity can make things that are not, as though they were; And yet this *heart* of man, in its higheſt, ſublimeſt, moſt reflex, and abſtracted conceptions, is not able to frame a Notion which may entertain theſe joyes; more unſuited to ſuch an undertaking, than his hand is to ſpan the circumference of the world, the convex and extimate ſuperficies of Heaven and Earth;

Hence

Hence it is, that the Fathers, and thoſe Divines who have dealt moſt in Meditation; when they have ſcrewed their ſouls to the higheſt, have yet been infinitely below, and drooping, and left us ſtill to gheſs only, not know what theſe *joyes* are. However we are beholden to them for their adventures, and they have in this obliged us; that our ſouls being in this life of *Zacheus's* pitch, low and dwarfiſh; they have lent us their Sycamore-trees, their boughs and branches, upon which we may climb and ſee *Jeſus*. Sometimes we run to Negatives, which expreſs it by not expreſſing it; The tears of Hell are not ſufficient to bewail the loſs of the joyes of Heaven; And then, I am ſure our Poſitives muſt needs be ſcant; And yet ſuch as they are, take a few of them.

They are, *Certa ſecuritas, ſecura tranquilitas, tranquilla jucunditas, jucunda fælicitas, fælix eternitas*, ſo Saint *Proſper*. A certain ſecurity, a ſecure peace, a peaceable pleaſure, a pleaſant happineſs, a happy eternity. *Feſticitas ſine tabe, Tranquilitas ſine labe, ſerenitas ſine nube*, A

 feaſt

feaſt and no conſuming, a peace and no confounding, a clearneſſe and no over-clouding, ſo Saint *Bernard*. *Perenne ſolſtitium*, (ſayes the ſame Father) *ubi nec longitudo terminum, nec claritas occaſum, nec ſatietas faſtidium habebit:* An everlaſting ſtay of the Sun of Righteouſneſſe, where he cannot decline, where the length hath no end, the brightneſſe no fall, the fulneſſe no loathing.

But to leave theſe deſcants of the Fathers, the laudable eſſayes of their parts and piety: Let me only tell you there ſhall be, *Expulſus omnis inquietudinis, & amplexus ſummæ dulcedinis*; (as I find an Author gloſſing upon this Subject) *Nothing to interrupt joy*; *every thing to encreaſe joy*; and I ſhall then haſten to a concluſion.

Nicol. de Gorran. Elucid. in Ep. ad Phil p. 442.

Nothing to interrupt joy: No ſin, no ſuffering.

Luk. 15.7. 1. *No ſin. Joy ſhall be in Heaven over one ſinner that repenteth:* And if remiſſion make joy, what ſhall abolition do? Hereafter ſhall be no time for ſin, as Heaven ſhall be no place for it. Sin is that which now vails and skreens the joyful face of God from the ſoul;

ſoul; It is that which now cramps a Believers comforts, ſeizeth on, and deads all his joyes; *Comprehendêrunt me iniquitates meæ: Mine iniquities have taken hold upon me, ſo that I am not able to look up.* Sins do often now cloud the light of God's countenance, and overcaſt the Heavens; but then, *Delevi ut nubem, I have blotted out as a thick cloud, thy tranſgreſſions, and as a cloud, thy ſins.* Then the time is determined *to finiſh tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs*, to cut off theſe ſinful dayes, and begin thoſe joyful dayes in which men cannot ſin. *No ſin*, that's firſt.

Pſa. 40. 12.

Iſa. 44. 22.

Dan. 9. 24.

2. *No ſuffering.* Suffering puts joy out of tune: *How ſhall we ſing the Lord's Song in a ſtrange Land?* But a Saint in joy may ſay to ſufferings, as our Saviour to the Phariſees, *Where I am, thither you cannot come.* Piety is no protection here: but Heaven gives indiſputable ſecurity.

Pſa. 137. 4.

Joh. 7. 34.

1. *Againſt all Loſſes*; *David* ſhall there no more lament *Jonathan*, a friend: nor *Rachel* her children: *Ja-*

2 Sam. 1. 26.

Jer. 31. 15.

Gen.42. 36. *cob* ſhall no more complain that *Joſeph* is not: Nor *Martha*, that if *Jeſus* had
Joh.11.21 been there, her brother had not died:
2 Chron. 35.25 *Iſrael* ſhall no more lament the loſſe of *Joſiah*, a peaceable, a pious, a peerleſſe
Mat.9.15. Prince? for *the dayes of mourning ſhall be over.* Nor ſhall *the children of the Bridechamber faſt, and mourn, becauſe*
Rev.19.7, 9. *the Bridegroome is taken from them*; for they ſhall rejoyce, and be glad, becauſe they are *called to the marriage-ſupper*
Ch.14. 4. *of the Lamb, and ſhall follow the Lamb whither-ſoever he goeth.*

2. *Againſt all pain*; For when the *vile bodies* of the Saints, ſhall be
Phil.3.21. *changed, and faſhioned like* unto *Chriſt's glorious body*, they ſhall be impaſſible. And as Philoſophers aſcribe the ſtrength, and vigor of the Heavens to their *Quint-eſſence:* there being no Elementary quality ſtrong enough to encounter them: they are above the aſſaults of heat and cold, and ſo incorruptible; ſo ſhall the joyes of Heaven be above the reach of all contrarieties, not to be troubled by any pains, if any could get out of Hell, where all ſhall
1King.15. 23. be ſhut up. Now *Aſa* is diſeaſed in his
2 King 4. feet. And the *Shunamite's* child complains,

plains, *My head, my head!* But then the bodies of the Saints ſhall be united to Chriſt their head, and as ſoon may their head ake, as they feele any pain.

3. *Againſt death*; Death ſhall be then out-dated. The ſtreets of the *new Jeruſalem* are ſwept clean from all theſe evils; *There ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain.* Rev. 21. 4. Thoughts of death take off from joy. The great *General* was ſo farre from glorying in his puiſſant Army; that he is ſaid to have wept, to think that death in ſo few years ſhould clear the field of ſo many thouſands. *Xerxes.* But here *Corruptible ſhall put on incorruption*; and *mortal ſhall put on immortality*; and *then ſhall be brought to paſſe the ſaying that is written, Death is ſwallowed up in victory.* 1 Cor. 15. 53, 54. Then ſhall that promiſe be made good, *I will ranſome them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave I will be thy deſtruction.* Hoſ. 13. 14. And that for the firſt particular, which advanceth this joy: there ſhall be nothing to interrupt it; It ſhall ſecure againſt *Loſſe, Pain, Death.*

2. There ſhall be every thing that can increaſe this joy. *Externa ſocietas, Interna ſatietas, Æterna jucunditas*, them three: And I am beholden to Saint *Bernard* for them.

1. *Externa ſocietas*, good company, no inconſiderable advantage. *Alcibiades*, when he ſold an houſe in *Athens*, ſet the greater rate upon it, becauſe it had good neighbours; it will hugely inhance the price of heavenly joyes that thoſe many Manſions are poſſeſſed by ſuch deſirable Inhabitants. There are the Saints of all ages, of whom ſuch excellent things are ſpoken: The ancient *Patriarchs: The goodly fellowſhip of the Prophets*: The glorious company of *the Apoſtles*: *The noble Army of Martyrs: The holy Church* that
Heb. 12. 23. ha's been *throughout the world*: The communion of Saints: *The general Aſſembly and Church of the firſt-born which are written in Heaven: God the Judge of all men: and the ſpirits of juſt men made perfect*: The pure loyal and unſpotted Angels: Who if they rejoyce at the converſion of a ſinner, what will they do at the conſummation of a Saint? *Si de initio gaudium eſt, quan-*

Salm. in Loc. prædict.

to

to magis de termino? If there be joy among them to ſee a ſoul brought in to God, what will there be to ſee ſoul, and body brought up to God, and glorified with him to all eternity? How great muſt that joy needs be, which is made up of ſo many parts, where *the Nations of them which are ſaved walk in light; following the Lamb, and having the harps of God* being triumphant, and ſinging *the ſong of Moſes the ſervant of God, and the Song of the Lamb, Saying, Great, and marvellous are thy works, Lord God Almighty, juſt and true are thy wayes thou King of Saints. Society without*, that's the firſt. Rev. 21. 24.

2. *Interna ſatietas*; inward ſatisfaction: which is never to be found on this ſide God. *Cæteræ hilaritates, non implent pectus, ſed frontem remittunt,* All things elſe leave the Cantons, and Corners of the Soul empty: the joyes of Heaven are only a commenſurate object to a capacious ſoul; which made Saint *Auguſtine* cry out, *Feciſti me Domine pro te, & inquietum eſt Cor noſtrum donec perveniat ad te*, Thou haſt made this heart of mine for thee, Senec Ep. 24. ad Lucil.

and it can never finde reſt till it comes to thee. This the ground of *Philip's* Joh.14. 8. requeſt, *Shew us the Father and it ſufficeth :* and of *David's* reſolu- Pſa.17.15. tion, *As for me, I will behold thy face in righteouſneſſe : I ſhall be ſatiſfied, when I awake, with thy likeneſſe.* Here you may (as the father ſpeaks) *Videre ad voluntatem, habere ad voluptatem*, See as much as you will, and enjoy as much as you pleaſe. *Satiety within*, that's the ſecond particular to increaſe joy.

3. Which is the laſt, but not the leaſt, *Æterna jucunditas*; This joy ſhall be interminate; as boundleſſe as infinity, as endleſſe as Eternity. *Your* Joh.16.22 *joy no man taketh from you*, ſayes our Saviour. It is the great abatement of Earthly joyes, that they lye open to the hands of rapine, the hands of men may take them from us; And if they ſcape the hands of men, the hand of Providence will one day ſeize them: and though we may *rejoyce* Eccl.12.1. *in the dayes of* our *youth*, yet *the years draw nigh, and the evil dayes* will *come*, when we ſhall *ſay, we have no pleaſure in them.* It is the excellen-

cy

cy of Heavenly joyes, that they ſhall ever continue at the ſame height and fulneſs. And as it is the extremity of a damned condition to be out of hope of relief: ſo it is the priviledge of a glorified eſtate, to be above the fear of loſs. The joy of the ſervant here, is the *joy of* his *Lord*, made by the light of his Countenance, and the diſplay of the beams of his face and favour, who is *God and changeth not.* Mal. 3. 6. If the Sun did alwayes look with the ſame face upon the Moon, which it doth at the full, the Moon would never change: The Lord, the brightneſs of whoſe Majeſty does infinitely ſurpaſs that of the Sun: who ſhall put out the Sun by his luſtre at his appearance, as the Sun now does a Candle: (which is, not improbably, thought to be *the way of darkening the Sun at the great day*) will ever keep the ſame aſpect to the Saints, without variableneſs, *or ſhadow of change*; and therefore it is, that the joy of the Saints ſhall ever be at the full, and know no declenſion: Shall be as interminate as the everlaſting God, the fountain and ſource of all joy; *Chryſoſt. Hom. in Mat.*

In

Pſa.16.11. *In whoſe preſence is fulneſs of joy, and at whoſe right-hand there are pleaſures for evermore.*

His Lord ſaid unto him, Well done, thou good and faithful Servant, thou haſt been faithful over a few things, I will make thee Ruler over many things: Enter thou into the joy of thy Lord.

I have now quit my hands of the Text: and ſhall have recourſe to it no further, than to help us a little, to revive ſome memorials, of that eminent, and meriting perſon, whoſe Remains yet lie before us, ere they be diſpoſed of into *darkneſs, and* Pſa.88.12. *the Land where all things are forgotten.*

I have ſome flowers to ſtrew on his Herſe, they are but few, and I would hide them too, if I thought there were any Spiders here that would ſuck poyſon out of them.

He was, (that I may keep in with the Metaphor of the Text) *A Servant* of great, and ſingular intruſtments: *His Lord* had concredi-

ted

ted many Talents to him; and he was very provident, and faithful in trading with them, and discharge of them. Not like those whom *Parisiensis* complains of, *Qui majores terras possident, minores Census solvunt:* Holding most at the hands of God, and paying him little, or no Rent. God's greatest, are commonly, his worst Tenants. But as he received much, so he returned not a little. Take this brief account of him, and his Talents.

1. *Natural Talents.* The Holy Ghost often comparing our bodies to buildings, I may say of his, it was an Elegant Structure, a polite and well composed frame. It is said of the crooked, and ill-shaped *Emperour. Ingenium Galbæ malè habitat*, *Galba*'s wit ha's an unhansome dwelling; His had a lovely seat. His Wit, and Art, and Grace, had terse, and comely lodgings. There was, *Lauta supellex, & lætum domicilium*, The furniture was rich, and the rooms rare. The *Jewel* in a fair *Casket:* And, which made it a mercy, and was the rarity of it, it was not abused

abuſed to pride, and vanity, to wantonneſs, riot, and luxury; which too frequently, undermine, batter, and are the ruine of the faireſt walls of earth. I have heard him often ſpeak of diſorderly, and intemperate perſons, in that phraſe of the *Pſalmiſt*, *Non dimidiabunt dies*, *they live* Pſa 55.23. *not half their dayes*. And this comelineſs of his diffuſed a complacentious, and grateful kind of luſtre, and takingneſs, through his whole demeanor: his words and actions came from him with a grace.

—*Gratior eſt pulchro veniens è corpore virtus.*

Liv. He had a quick, and a ready wit: *Ingenium ad omnia verſatile*, in the Hiſtorian's phraſe. And it was ever well ſet on work, inventing, and adding to his fair ſtock of knowledge: ſo that it was hard to ſay whether he was, *Scientior*, or *ſitientior*, More knowing, or more craving. The riches of his ſoul, as theſe outward riches do with others, made him more covetous. Hence the increaſe of his knowledge, and

Creſcit amor nummi, &c.

and experiences, was admirable, I had almoſt ſaid, incredible. And this made his diſcourſe a prize to his friends, and his converſe gainful to all that had the happineſſe to ſhare in it. I am perſwaded that if a Man wanted, or had loſt his skill in any ingenuous Profeſſion, he might have found it, or renewed it here. And, which was the Emphaſis of his great knowledge and acquirings, it was well guided, accompanyed with a ſweet proportion of ſobriety, and meekneſſe: whereas great wits are commonly unruly, exerciſed too often in jeſting upon Scripture, deviſing new faſhioned Oaths, defending error, oppoſing truth, and diſturbing the Churches Peace. Such that unhappy wit, who dying, cried out, *Heu quantus Artifex pereo!*

He had a faithful, and truſty Memory: the rich Reconditory of ſuch eminent treaſure as his active ſoul had brought in. He did not miſuſe it in laying up traſh, and folly, wrongs, and injuries, (which good men write in water:) but even that *Omne Scibile*, which (the Philoſopher ſaith) is the ob-

object of the humane Intellect, whatever was knowable, or at leaſt, worth knowing, was in a great meaſure, here repoſited. And eſpecially, that τὸ ὑπερέχον, That excellency of the knowledge of Jeſus Chriſt and his Goſpel, he was well ſtored with. The Word of God, ſhut quite out by many, and dwelling poorly in moſt, *dwelt richly in him in all wiſdom.* Thoſe *words of the wiſe*, which *the Maſters of the Aſſemblies* faſten with ſo much difficulty upon others, were indeed *Clavi in altum defixi*, with him: they took deep hold preſently. So that like a well-*inſtructed Scribe*, *he* could *bring out of his treaſure, things new and old.* He had a Croud of Memorables of all ſorts, and yet diſpoſed into ſuch a method, and to ſuch advantage, that one did not diſturb, much leſſe thruſt out another. But to proceed.

Phil. 3.8.

Eccl.12.11

Mat.13.52

2. *Temporal Talents*; Among them take theſe few of many.

1. *He had a large eſtate*, and a large heart to do good with it; if the poor, whom he kept conſtantly in work, and are competent Witneſſes, may

may be believed. He was of the Father's judgement, *Eleemoſyna eſt ars quæſtuoſiſſima*, Almeſdeeds are a thriving and gainful Art, and the ſureſt way to improve an eſtate. I know he was looked on as tenacious, and have heard ſome ſay, here was the fly that ſpoyled the box of ointment; But what cauſe there was to object this, I could never ſee, unleſſe it may ſeem reaſonable, both *diſponere*, and *bis ponere*, to give, and over give, by giving over again. He was but a Steward, and it deſerves a pardon, to be a good Husband with that, for which he knew he was to give ſo ſtrict an account. He was of *Biſhop Andrews* his mind, who was wont to ſay, That *Good Husbandry*, was *good Divinity*. I am ſure, he was like that good man, which the *Pſalmiſt* deſcribeth, who *ſheweth favour and lendeth: and guideth his affairs with diſcretion*: A truth that wants neither wax nor witneſſes, to confirm it.

Chryſoſt.

Ful. Church Hiſt. of Brit. Cent. 17. B. 11. Paragr. 47.

Pſa. 112. 5.

2. *Authority*; That's another temporal Talent: which, we may be confident he would have managed with care,

care, becauſe he refuſed it with conſcience. And that when courted to it by the late pretended Authority, which to deny could not want danger: He looked on them as Parties with thoſe *Conſpirators*, Wiſdom forewarns him of, *Prov.* 1. 10, 11, 12, 13, 14. and therefore followed her counſel, in declining their wayes, and company. So that you may ſee what he was, by what he would not be. That which had neither the image nor ſuperſcription, of *God*, nor *Ceſar*, would not paſs with him; and his faithfulneſs was great in rejecting, becauſe it could not be ſo in trading with ſuch adulterate Talents.

3. Relations; They may come in for a third: And to them he was moſt remarkably faithful,

Witneſs his *Conjugal* affections; great, and ardent, which, meeting with the pious accompliſhments of a *ſuitable Conſort*, made him fruitful in good works; So that what was wanting in natural, was abundantly ſupplyed in vertuous, and Religious productions.

Quique colore docent quâ ſint ab origine Nati.

Witneſs his *Parental Care* in the education of a numerous off-ſpring, whereof many inſtances might be given. One I cannot omit; malice cannot hear it without bluſhing: it will undeceive any who have either conceived, or taken up any unworthy thoughts of him. It was his repeated charge to a deſerving perſon, intruſted with the conduct and overſight of ſome of them beyond the Seas: That above all, He ſhould intend to fortifie, and ſecure them in the *Reformed Profeſſion*; as well-knowing the vanity of youthful excurſions; how apt our giddy and unſtable Gallants are, to make an *Indian Trafique*, and for the gold and ſilver of the *Proteſtant Religion*, to bring home in exchange, ſome of the *Rattles* and *Feathers* of the *Church of Rome*. Mr. F. M.

Witneſs his *Oeconomical Prudence*, and Circumſpection: Living as if he had that reſolve of *David* alwayes before his eyes, *I will behave my ſelf* Pſa. 101. 2.

wiſely in a perfect way: I will walk within my houſe with a perfect heart. Here might you have ſeen the very Method of Liberality; *Vertue* fairly and equally ſeated betwixt the extreams, of unhanſome *parcimony*, and fooliſh *prodigality*. There was ſuch a conſtant harmony, and univerſal Decorum throughout his domeſtical Diſcipline, that I may ſay of him, (what is ſaid of *Moſes* in another reference,)

Heb. 3. 5. *He verily was Faithful in all his Houſe.*

To theſe, I might add his *Friendſhip*, which was choice, and of the beſt. I might tell you how affable he was in his behaviour: How decent in his apparel: How temperate in his diet: How moderate in his recreations: How excellent, and exemplary in every thing. But I have named five already, the number of the Talents committed to the ſervant in the Text; And let that ſuffice for his *Temporal Talents*.

Let us now look a little at his *Spiritual Talents*, and their management; they are the other ſort of the *Few things* mentioned in proſecution

tion of the Text: and I ſhall detain you no longer, for ſome are come from far.

And here, be it firſt remembred to his honor, that he was *A man for both Tables.* The world is too full of hypocritical, falſe firſt-Table men: great pretenders to Godlineſs, and yet not having one Scrap of moral Righteouſneſs. As if with *Agrippa*, they were but *half*, or it may be not ſo much, ἐν ὀλίγῳ, (that's the word there,) but a little *perſwaded to be Chriſtians.* They make no ſcruple of leaving out half thoſe requiſites of St. *Paul*, which tell us of living *Righteouſly*, as well as *Godly in this preſent world.* Theſe daring *Impoſtors*, feared not to part, *Fear God, and honour the King*; As if a rotten, pretended owning one for Scripture, would ſcaffold and hold them up till they expunge and blot out the other. But He was a ſecond-Table man, as well as a firſt, and loved not to part God's conjunctions. He knew that, *God ſpake*, in the Preface, went through both Tables, and reached to the end of the Commandments. He had *reſpect*, with

Act. 26. 28

Tit. 2. 12.

1 Pet. 2. 17

Exod. 20. 1.

Pſa.119.6. *David, to all Gods Commands*, and could not ſin againſt, That *firſt Com-*
Eph.6. 2. *mandment with promiſe.* And if he did contract any dirt, and ſoil'd his name at the beginning of the late unhappy differences: I hope he hath wiped it off in the cloſe, and his late actings have more than compounded for it: when his Zeal for His moſt *Excellent Majeſty's* reſtitution, was ſuch as tranſported him beyond his ordinary temper; and he was like one of
2Sam 19. 43. the men of *Judah*, whoſe *words* at the bringing back of *King David*, are ſaid to be, *fiercer than the words of the Men of Iſrael.*

And let me tell you further: As he was a Loyal Subject to His *Majeſty*, ſo he was a very obſervant and dutiful Son of the *Church of England.* He durſt, and did own her for a *Beauty*, even in her blackeſt dayes: and gave a charitable ear to that Apologetical de-
Cant. 1. 6. fire of the Spouſe, *Look not upon me becauſe I am black, becauſe the Sun hath looked upon me.* The firſt time that ever I had the happineſs to hear him ſpeak, it was in her defence; and his Arguments were of that force, that they

they did no little execution. I have heard him an Assertor of her Rites and Ceremonies, even then, *when to acknowledge her a Mother, was the next way to be disinherited.*

And to this let me add: He had a singular, and peculiar kindness for *the Liturgy of this Church.* He looked on it with admiration, and loved it as that which was indited by the Spirit of God, and written with *the blood of the Martyrs of Jesus.* This devout, and rare composed piece (as the judicious *Doctor Hamond* evinceth it to be in the whole frame, and all the particulars of it) rather gathered than lost in his esteem, by all the decryings, and deluding artifices, of empty and pernicious men. He was herein as fixed, and immovable, as St. *Paul: After the way which they call heresie, so worship I the God of my fathers.*

Rev. 17 6.

Pract. Cate.

Act. 24 14.

But, that we may look towards a Conclusion: give me leave only to instance in some Graces, some *spiritual Talents,* which he had so improved, as to serve and bestead him in his sickness and death, and I ha' done.

1. *Humility*, and self-denial; He

1 Pet. 5.6. *humbled himself under the mighty hand of God:* And would often acknowledge himself *less than the least of mercies*, and deserving the greatest of punishments. He was much of that penitential temper with those in *Ezra*,
Ezra 9.13. *Thou, O Lord, hast punished us less than our iniquities deserve.* He was frequently taking a comparative view of his sins and sufferings, and still blessing God for the disproportion: that he suffered so little, who had sinn'd so much: He *abhorred himself in dust and*
Job 42.6. *ashes*, subscribing to the equity of that penal Statute, *All must die, for that*
Rom. 5.12 *all have sinned*; and owning every thing out of hell for mercy.

2. *Contempt of the world*; which in its abundance, and beauty, could not court his affections to over-love it. His thoughts were so abstracted from it, as is rarely seen in a person of his condition. *O death, how bitter is the re-*
Eccl. 41.1. *membrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things?* He had many smiles from the world: his estate was a very *Oglio* of outward happiness: and yet

yet his heart was much above them all; knowing he was ſhortly to array himſelf, like the woman in the *Revelation*, and put on *the Sun*: he eaſily trod *the Moon*, and all ſublunary excellencies under his feet. Ch. 12. 1.

3. *Patience*, Invincible patience; keeping in an even and equal temper of ſpirit in ſome extremities. His ſickneſs gave him a hot charge, which he received with as much courage, without the leaſt ruffling of ſpirit, or diſorder of the inner man. The aſſault was ſharp, yet not ſhort neither; it was of ſome continuance, a dying life for ſome months together, *Deliberatâ morte ferocior* — Such a Trial would have borne down a hanſome ſort of Reſolution, and been an over-match for more than an ordinary patience. He was in *Hezekiah*'s condition, *Dum ad huc ordirer ſuccîdit me. He will cut me off with pining ſickneſs: from day even till night wilt thou make an end of me.* His patience and himſelf ended both together. *Hor. Car. l. 1. Od. 37.* Iſa 38. 12.

4. *Reſignation of ſpirit*; In that he was very free: not like the rich fool in the Goſpel, that muſt have *his ſoul taken* Luk. 12. 20

ken from him, otherwiſe he would never have parted with it. *Out of the*
Pſa.130.1. *depths* he *called unto God*, and in the depths of his ſorrows, when the *waters were going over his ſoul*, He called
Mat.14.28 with *Peter*, *Lord bid me come unto thee on the water.* I was often with him, and often ſaw him, as it were, with his Life in his hand, ready to make a ſurrender of it into his hands that gave it. He was a *Good Servant*, and feared not to come to a reckoning: his faithfulneſs made him willing to account, which I doubt not, but he hath now done with joy, and is treated with the welcome of the *Text.*

His Lord ſaid unto him, Well done, thou good, and faithful ſervant, thou haſt been faithful over a few things, I will make thee Ruler over many things: Enter thou into the joy of thy Lord.

FINIS.

Eccleſiaſtic. Cap. 39.

Verſ. 12. *Collaudabunt multi Sapientiam ejus, & uſque in ſeculum non delebitur.*

13. *Non recedet Memoria ejus, & Nomen ejus requiretur à generatione in generationem.*

In Luctum Broughtonienſem,

Concionemque funebrem ab ornatiſſimo, mihique amiciſſimo, Domino *Edoardo Botelerio*, habitam, in funere nunquam ſatis complorato præſtantiſſimi viri, Domini *Edmundi Anderſon*, Baronetti.

NEmpe nihil mirum eſt ex illo tempore longis
Miſceri terram fletibus atque ſolum:
Horrent

Horrent Broughtonij *pullâ caligine ſaltus,*
Et Dryadum *reſonat planctibus omne nemus:*
Nil niſi triſte ſonat lugubreque turba volucris,
Et geminis queritur jam Philomela malis.
Nec mihi fas ſicco comitari lumine funus,
Quod meritò lacrymas undique poſcit, habet.

Heu, quanto exemplo curtum traduxerat ævum,
Cujus non gratis particula ulla perit!
Sine vacat ſtudiis, ſeu lenitèr otia captat,
Ingenuum ſtudium eſt, otium & ingenuum.

Præciperent Homini quæcunque Volumina ſancta,
Quæ vitæ veræ ſemita recta foret,
Quæque Deo, & Noſtris, & quæ ſint debita Nobis,
Scire ille in votis, primaque cura fuit;
Utile tunc Hominum ſiquid ſolertia dictat,
Et quæ Naturæ pagina ſacra docet:
Non ignoravit, ſiquid Chironia dextra,
Siquid Apollineæ *pyxides artis habent:*
Quid faceret lætos hortos, quid paſcua læta;
Quis cultus campis, aligeriſque jubis.
Quid loquor omnigenum ingenij ſolertis acumen!
Dædaleum *pectus*, Dædaleaſque *manus!*
Fingere callebat, quæcunque aut Dædalus *olim,*
Quæve Syracuſij *mens oculata ſenis.*

Quin velâſſe magis, nec ocellis flentibus ultrò
Naufragij tabulas expoſuiſſe decet.

O quàm te memorem, diiſſima Heroina,
Lucida Egertoniæ *gemma, decuſque* Domus!
Parce piis lacrymis; quâ nunc ille incolit aræ,
Abſterſa eſt ſanctis lacryma cuncta genis.
Parce piis oculis, quos tantum nuper amavit,
Non hos nunc lacrymis delicuiſſe volet. (us;
Non vos primus amor junxit, primuſque Hymene-
Nulla dedit junctis pignora chara Torus.
Hei mihi! non lenius tibi vulnus hoc inde, nec inde
Scis minùs aut Conjux, *aut minùs eſſe* Parens.

Siſte pios gemitus, tanto digniſſime patre,
Hæres *præclari Nominis, atque Rei;*
Qui non ſortitus, ſed magno emiſſe videris,
Quas obitus chari dat genitoris, opes:
Ploratur lacrymis *accepta* pecunia veris,
Nec Cræſi *cenſus hâc ratione placent.*
In vitam nihil attulimus, nihil inde feremus:
Ah! nullius opes dicis, Jobe, *pretî!*
Quantos theſauros, quantas in pectore gazas
Quæſierat vivens, abſtulit hinc moriens!
Divitias veras; quas fruſtrà flemus ademptas!
Pectoris hæredem conſtituiſſe nefas.

Sed triſte hoc vulnus, Boteleri, *hæc triſtia damna,*
Quis, inſi tu ſolus, fando levare poteſt?
Solaris mortem; quis iniquâ mente ſupremum
Te deducturo carpere poſſit iter?

Tu

Tu facis, ut grato mors ipſa renideat ore;
Et Domus Exilis te celebrante placet.
Eludis mortem; nam buſtis eripis illos,
Quos Mors & tenebræ mox tumulare parant.
Hæc Anderſonij ſenſit ſolamina funus;
Raptum dum plorant, accipiunt reducem.
Tu facis, ut Nomen terris, & Imago ſuperſit
Viva; nec hæc, quanvis cætera, mortis erunt:
Per te ſpirat adhuc, ſeriſque nepotibus olim
Exemplum vitæ præſtat, & ingenij.

Hæc non potuit non acci-
nere notorum mæſtiſſimus,

Joh. Merryweather.

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